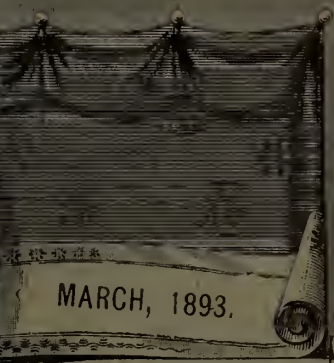
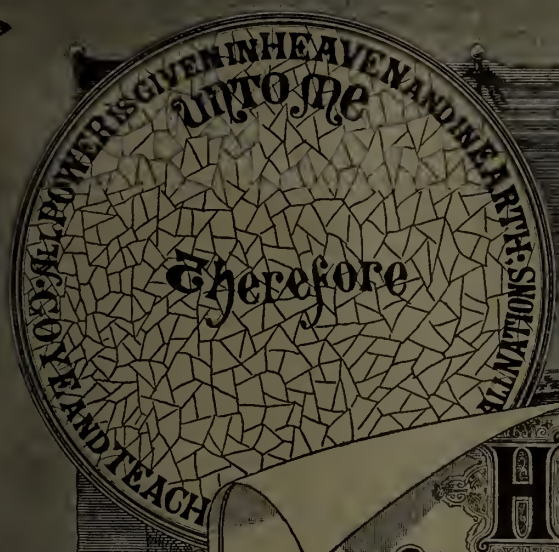


W. Geo. Elden



HERALD MISSION NEWS

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No. 3.

R. M. Sommerville, EDITOR
NEW YORK.

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Reports of Missions Abroad

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

MARCH,

1893.

OUR VIEWS OF MISSION WORK.

CONVENTIONS—THEIR EFFECTS.*

Rev. F. M. Foster, New York.

It was certainly inspiring and inspiring to see hundreds of thousands of Israelites going up to Jerusalem to the great feasts, singing as they went up those "songs of degrees," making the hills and mountains of Judea reverberate with the melody of unnumbered tongues. With the eye of the seer turned backward, we can see those vast multitudes as they came over the range of the mountains, where the view of Jerusalem first burst upon them, enraptured with the beauty of the City of God and the temple of their devotions; and anew would their song burst forth, "Beautiful for situation, the joy of the whole earth, is Mount Zion": "Our feet shall stand within thy gates, O Jerusalem": "Peace be within thy walls, and prosperity within thy palaces."

Of Israel's three great feasts, perhaps the last Christian Endeavor Convention did not so much fall in line with the Feast of the Passover, or the Feast of Tabernacles, as the Feast of Pentecost, called, also, the Feast of Weeks, or the Feast of First Fruits. The Endeavor Convention, although small, very small, when compared with the multitudes which went up to Jerusalem, has similar points of excellence.

The eighteen hundred thousand people of this metropolis are not unaccustomed to look upon conventions. The omnipresent political convention arrests attention by the blare of trumpets, striking headlines, the awful consumption of rum, the clouds of tobacco smoke. The Wine and Liquor Dealers' Convention, whose chief characteristic was the girt measure of its members, who bawled and scraped as their orators presented shrewd and satanic schemes for adding to the consumption of rum, leaves the sting of its coming in every Christian's heart. We have had small religious conventions which have quietly done their work and retired. We have had magnificent public celebrations which have crowded the masses along the city's artery, but only of spectacular significance. But the better sense of our city, the religious force, the Christian life which give vitality, energy and strength, upon which the building up of a nation depends, never stopped and gazed with wonder and astonishment as at the hosts of Christian Endeavor in convention assembled. More still; if the eye of Christian people opened, what shall we say of those who thought Christianity a lifeless thing, whose funeral obsequies were at any time in order? Their astonishment was even greater. They were face to face with an object lesson in Christianity, which no volume of argument could remove, or bluster put down. They were face to face with warm-

*Read at the Denominational Rally of Christian Endeavorers in 2nd Reformed Presbyterian Church, New York City, February 2, 1893.

hearted Christianity as a fact, big and irresistible as a mountain. It left all else in incontestible inferiority. And they could but compare the Christian deportment, the radiating Christian influences, the merry voices, the happy faces, with the conventions otherwise distinguished and in which they were wont to participate.

But to be more particular. The effects of conventions, of the last convention, may be summarized, among others, in these four:

First: Rich in its fruits to those participating. Those who gathered in Madison Square Garden were active participants in a scene highly calculated to cultivate faith in God and in the Atonement through the blood of the Cross of Christ. The rays of the Sun of Righteousness streamed down in the brilliancy of His holiness. Heart spake to heart, voice answered to voice, as sentiment and truth and doctrine were brought up from the treasury of God. Had the Lord's songs been sung, which would have given the praise service a richness, a depth, a sweet incense, that, in our judgment, it lacked, we know of nothing more to complete the setting of one of the grandest opportunities for the growth of faith. Who knows what resolutions, what covenants with God were made there? Who can tell? The soul, inspired to ever higher acts of devotion by such surroundings, would be inclined, would be strongly drawn to the renewal of covenants, and to new covenants with God. Of the tens of thousands who came up from all over this land and Canada, may we not believe that many covenants of consecration were recorded above? Nothing so moves the soul as the living voice; "Faith cometh by hearing, and hearing by the Word of

God." In that convention noted speakers presented truth with eloquent tongue, and sent it straight to our hearts. This cannot be without effect, for "the Word of God is quick and powerful, sharper than any two-edged sword; piercing to the dividing asunder of soul and spirit, of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

But, second: The convention was a conspicuous demonstration to unbelievers. What is the reason such multitudes are out of Christ? Since God has solemnly declared that there is "no other name under heaven, given among men, whereby we must be saved," but by the name of Jesus, how comes it that, within the limits of Christian civilization, where the message of mercy is preached, sinful, guilty souls do not swarm to Christ? It must be because they have not been convinced of their need, and of the cleansing power of the Saviour's blood. They need the Spirit in their heart, and a convincing demonstration of the work of the Gospel. The Israelitish feasts, at which unnumbered multitudes would go up to Jerusalem, gathering in and about the holy city, perhaps millions strong, making the city of God ring again with the sound of their united voices, as the sound of many waters, as well as the thousands and thousands of offerings to the Jehovah God, would be a demonstration of the power of the divine religion such as would cause surrounding nations to gaze in wonder and admiration. The fame of Israel's God, the sublimity of His worship, the devotion of His people, were noised abroad throughout the world. This caused the heathen to be conscious that there was something lacking in their devotions, in hollow idolatry.

Mighty conventions to-day of sincere, pious, earnest people, if conducted on Scriptural principles, can and do have a wonderful effect on unbelievers. They have ocular demonstration of what Christianity is, and of what Christianity produces. Men may argue against theory; but not against demonstration. The untutored may insist that there is no power passing in and through the electric wire; but if he receives a shock which turns him heels over head, he would needs be a fool to insist on further proof. The unseen power has demonstrated its presence. The unbeliever airs his superior (?) wisdom in some such remarks as, "These Christians do all this for a purpose. Some selfish motive is at the bottom of it all. Try to do something, and see the result!" Such supposed that there would be two or three hundred, may be a thousand, at the convention. But when they came and came, and the monster Garden stood helpless before the multitudes demanding admittance; when neighboring churches had also their seating, and standing capacity, too, tested, then it was that the unbeliever, who stood ready to attend the funeral services of Christianity, had his notions exploded, as the charge of dynamite clears the path of the giant rock. The largest gun from Krupp's famous foundries, the mightiest black monster of them all, whose roar is like a thousand thunders, simply shuts up the snap of small arms. Thus great religious conventions, rightly conducted, carry to unbelievers convincing demonstration that the love of the Saviour is an overpowering love, and leads to consecration of life, and heart and soul, with all powers of body and will. Those who have it have a well spring of joy. Those who

have it not are burdened with sin and death. The bugle blast of mighty religious gatherings is heard the world around, and awakens attention in the most distant lands. This effect is of no insignificant value.

Third: Conventions, properly conducted, leave a sweet fragrance in the community. The white man cannot pass through heathen Africa without leaving an influence, good or bad, to live after he is gone. Livingstone has perfumed that land with the sweet influence of his Christian, consecrated life; and the newly planted church of God will catch up his deeds and embalm them in her history. Thus they will live for aye. In this great city influence is going forth from every life. The Christian is like a candle of the Lord, shining in a dark place. But there are lights and lights. There is the ember on the hearth, with but sufficient vitality to live; and there is the mighty conflagration which lights up the whole heaven.

Conventions do not always leave behind them a sweet fragrance. The Wine and Liquor Dealers' Convention left behind an influence; but it was to inspire workers of iniquity with zeal for diabolical deeds. After such conventions go, it requires several days for the moral thermometer to rise even to its former low reading. They leave behind no sweet fragrance to be treasured as a shrine to which our thought would repair as a trysting place. Theirs is the influence of hell.

But a convention, a great convention of Christian young people, with consecration to God as their watchword; "For Christ," as their motto; with love and Christian character beaming from their countenances, what a contrast to the influence of the con-

vention just before described! There are left behind, not only precious memories, but precious influences. No one can doubt that the city is a little better after a great religious gathering. Christian people in general, the Church in particular, receive an impetus in the Lord's work. Instances are not unknown where communities have received a new and better direction by such gatherings. The good they do lives after them. Such helps to the cause of Christ should be welcomed, and efforts made to secure the best results. Let seeds be sown which will bring forth fruit to everlasting life.

Fourth: Conventions demonstrate the oneness of the body of Christ.

For the divisions of Reuben there should be great searchings of heart. How can they be removed is the omnipresent question. It is evident that they cannot be removed by ignoring them. Leaving the method of removing them aside, as not germane, and without entering into the question of consistency in entering a convention which is intensely sectarian in its praise service, as nearly all conventions are, there yet remains this grand truth: The oneness of the body of Christ is demonstrated. Gold is gold, whether digged in Tarshish, or in the mines of California. Christianity, the likeness of Christ, is Christianity, likeness of Christ, wherever found. The last Christian Endeavor Convention did show that those whose souls are renewed by the Holy Ghost and the Word of God, whether in Japan, in Africa, in America, are born of the same Spirit, have like love, like desires, are inspired with the same devotion to a common Master, and are filled with the same anticipations of glory.

Furthermore, did that convention not give a broader view of the family of Christ? Though there be the Reubens, the Gads, the half-tribes of Manassah; the Presbyterians, the Methodists, the Congregationalists, etc., yet was it not seen that the same Lord and Master filled all hearts? So, while it is believed that denominationalism is the best, and is necessary under present conditions and doctrinal beliefs, yet it produces joy to know that all are striving to serve the same Lord.

Such a demonstration of the oneness of the body of Christ, though the members thereof be gathered from lands distant in miles, and even more in civilization, is worth much to see. Who could look upon the thousands crowded in Madison Square Garden, made up of all sects, without having put into his hand and head and heart, an irrefutable argument that there "is one Lord, one faith, one baptism"?

Once more, and last of all: Conventions tend to stiffen the spiritual backbone of those whose besetting fault is to yield to the world.

These are times when the vertebral column needs another turn of the wrench. Anything which tends to dissipate conviction of truth and duty is to be deprecated. That which goes to strike conviction deeper; to make the Christian "stand up for Jesus" in more ways than in singing it; which puts aggressiveness into his character; invincible determination in his will and heart; this is to be welcomed. This, conventions have a tendency to do, and weakly, sentimental Christians are greatly emboldened. They catch the spirit of their leaders, and find themselves in the heat of the conflict with Satan and foes of darkness. These experiences cultivate

confidence; and, where formerly they would have frantically called, "Bring the standard back to the regiment," they now demand, "Bring the regiment up to the standard." The cultivation of this invincible determination in the cause of truth and duty, as it is believed conventions can be helpful in doing, is one of the hopeful signs of the better, rising generation. "Resist the devil and he will flee from you," suggests a line of offensive warfare. The young people of the Church of Christ, with the noble ambition to be better, to do better than their fathers, have a magnificent opportunity to show "their zeal for the Lord," and may they charge the forces of Satan's kingdom until the citadel itself is taken by the victorious soldiers of the Cross. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

Conventions: Their effects! Rich in

fruits to those participating; a conspicuous demonstration convincing to unbelievers; properly conducted, they leave a sweet fragrance, the aroma of Christ's Spirit, in the community; demonstrate the oneness of the body of Christ; and tend to put spiritual backbone in those in whom it is conspicuous for its absence.

There is a last and great and only truly glorious convention. Let thought soar away from earth. Let it rise above the moon and stars. Let it pierce infinite space. Let it bound away into everlasting realms. Let it mount up to the throne! And behold, a great convention, in which each participant seeks to be like the Son of God and an heir to the riches of His glory! How exalted this anticipation! Look out on its smoking track as it sweeps away and is lost amid the very riches and glory to which it aspires! Shall we not meet in that heavenly felicity, participate in its praises and songs of everlasting joy, and join in "Hallelujahs," as the crown, meet only for the Son of God, is put upon the brow of Jesus?

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

MERSINE, ASIA MINOR.—Mrs. Metheny writes, under date January 24: Our audiences crowd the house this winter. Quite a number attend regularly, and we are somewhat put to find sitting room for all. We hope, before very long, to have a room large enough. Though I had almost extracted a promise from the doctor, not to build any more, necessity

compelled him to begin again. The girls' school is so annoyed by the intrusion of people coming for medical attendance, that it is necessary to have the office and boys' school outside. . . . Some time ago our schools in the Tarsus neighborhood were closed, the Government having forbidden the people to send their children. One of the teachers has gone back to the village, where he was before, and the other

has opened a school in a garden near Tarsus.

CYPRUS.—In the early part of the year Rev. R. J. Dodds, of Mersine, visited the island, and he gives a most encouraging account of the work there. He found M. Daoud Saada in good health, and making a fine impression. Our licentiate has “many visitors, among them the Sheikh of Islam residing there. He preaches in Greek every Sabbath. While the weather was warm enough for people inside to sit with doors and windows open, his audiences were very large.” Opposition in every case seems to have been overruled for good. It has tended to increase the number of those who go to hear his expositions of the Word, and to lessen the confidence of the people in the priests. Mr. Dodds writes that when a missionary can come he will receive a warm welcome, not only from our native evangelist but from almost all Larnaca. Will not the churches strive together in fervent prayer with the young people of Second New York, who are pledged to the support of a missionary to that interesting island? The burden of their petitions every Sabbath evening is for the recovery of Mr. Stevenson, if it be the will of the Redeemer that he shall resume his ministry in Cyprus. But if that is not His will, then their prayer to the Lord of the Harvest is, that He raise up other laborers to take his place and thrust them out into that field.

NEW HEBRIDES. — The *Presbyterian Record* for February contains a letter from Rev. J. W. Mackenzie, when on furlough in Bowenfeld, Australia, October 29, 1892, in which he writes respecting the

work on Efate: “From Imtang, one of our out-stations, we had cheering tidings a few days ago that this little church is now too small for the members who attend. The heathen in that part of the island are nearly all in now.

“The teachers now in charge, natives of the place, had to flee for their lives, some years ago, when they renounced heathenism. They came to Erakor and were taken into our training class. During their absence one or two more became friendly and so the way was opened up for their returning as teachers. . . .

“Some of the letters we received are very touching. They tell us how they are longing for our return, and how that at all their meetings they pray for us that we may be restored to health. They have implicit confidence in us, and we regard them almost as our children. The morning we left, the chief of Fila, one of our out-stations, came on board with a number of his people, to say good-by, and, after he had shaken hands, he turned away and wept like a child. What a contrast to his conduct some years ago, when one Sabbath morning he rushed down to the shore, with tomahawk and spear, to prevent us from landing at his village, telling us that if we did we would be murdered.

“We receive cheering accounts for the most part, about the young men we have trained and sent out to assist other missionaries. It is almost as much of a trial for them to go and labor on other islands as it is for us missionaries to go to the foreign field. They go amongst strangers and to a people speaking a language altogether different from theirs.”

A letter from Rev. H. A. Robertson, Erromanga, dated September 15, 1892,

furnishes a very encouraging statement as to the ways in which the natives of that island have helped the Church and the missionary work among themselves :

“They have paid for printing and binding 1,000 copies of the Acts of the Apostles, three editions of our Catechism at different times, of 1,000 each, 1,000 copies of a hymnal and 1,000 copies of Matthew and Mark. They contributed for the Mission cottage at Port Narevin, in cash, £25 sterling; they have gathered and carried all the thatch and have done nearly all the work of thatching Mission house and Mission buildings at Dillon’s Bay and Port Narevin, and have made all the lime required for every building for twenty years without payment. They have done all the Mission boating to every district of Erromanga where there is a boat landing, a very heavy and oftentimes dangerous work, and have gone with me to every district in the island, carrying books, and my food and blanket, when I have been visiting the tribes, time and again without number, all without a shilling of payment. They cut a bridle path twenty miles long through the bush between the east and west stations, and have kept it open now for seven years without payment. They have contributed £20 sterling to the support of the Dayspring. They gave at one time £25 to the Foreign Mission Committee of our Church; a thank-offering of £10 to the B. and F. Bible Society, and another gift to Missions of nearly £10. They sent one year our whole annual shipment of over 2,000 lbs. of arrowroot to the Church for Missions. They paid out of the proceeds of arrowroot for lumber, felt and corrugated iron, etc., required when we removed the thatch and put a new and sub-

stantial roof on the Mission house at Dillon’s Bay. They provided lumber for an excellent school-house, costing, complete, £90. They have put up, and kept in repair, all the district school-houses and churches all over the island, without any payment or any help from outside. I have not had to put a hand to these buildings, though I confess I talked a good deal to them in the way of urging them to this work, but ministers and committees of management have often to urge congregations to duty in this same work at home. Then they have in many cases given themselves to the work. They have gone year after year, as teachers or servants, to missionaries in almost every station in the group. At present there are eleven so employed, and in November one of my best young teachers goes to Malekula.”

ISLANDS OF THE SEA.—It is 20 years since Dr. MacKay, missionary of the Canadian Presbyterian Church, began to labor in North Formosa. The result is in that part of the island at this day 2,605 baptized Christians, 50 native preachers, 2 ordained pastors, and many other workers. An English missionary in Singapore was surprised to find the church freshly white-washed inside and out. Going in he found a Chinaman (a converted prisoner, a printer by trade), who had done this work at his own expense. His natural explanation was, “I did it to thank God.” The whole New Testament in one of the dialects of New Guinea has now been put through the press by the London Missionary Society. From Tahiti and adjacent islands a band of not less than 190 evangelists have gone forth, carrying the message of salvation to other benighted tribes, and yet less than a

century ago the ancestors of these evangelists were living in the grossest darkness and superstition. Situated to the northeast of the Australian continent, New Guinea, the greatest island in the world, has a length of 1,400 miles—a breadth reaching at certain points to 500 miles, an area of 300,000 square miles, occupied by nearly a million of souls, lamentably degraded types of humanity. Evangelical Missions to New Guinea were commenced in 1872 by the London Society's missionaries, Murray, Macfarlane and Gill. Glorious men have toiled for the Master in New Guinea. There are 53 stations on the southeast coast, and a dozen churches with about 500 members, and some 2,000 children under instruction. This great field has the superintendence of six missionaries, aided by 30 South Sea Islanders and 20 New Guinea teachers. Six of the languages have been reduced to writing, and books published in these tongues, crowned with the translation of the New Testament into Motu, the speech of the most vigorous trading people on the southeast of New Guinea.—*Belfast Witness*.

SOUTH AFRICA.—Nothing is operating more disastrously against the Foreign Mission work of to-day than the liquor traffic. The value of prohibition finds very impressive proof and illustration in the three countries in Africa, where, according to the bishop of Mashonaland, "drink is prohibited." "There is," he said recently, "first of all, the Orange Free State. During a residence of some three or four years in that country, owing to the laws which exist there, I never saw, to my knowledge, one single tipsy native; and so stringently were those laws carried out that on one

occasion in Bloemfontein a trader who had been trapped into selling drink to a native, not having the money to pay the fine, which he knew would certainly be imposed, committed suicide to avoid the punishment that would follow his default. What are the consequences of these stringent laws? The towns at night are perfectly quiet, and servants are quite capable of being used.

"In Basutoland, under the magnificent jurisdiction of Sir Marshall Clarke, drink has practically been entirely excluded from the country, and we find in consequence that the Basutos are growing up without any of those vices which drink has brought into many other parts of Africa.

"Another case is North Bechuanaland, where Khama, the great Christian native chief, bears rule, a man whom I am glad to know and call my friend, and who is the finest specimen of a native I have ever seen—nay, I can go further, and say he is one of the finest specimens of humanity I have seen. He has excluded drink from his country in a way hardly possible to believe. At the town of Shoshong, with from fifteen thousand to twenty thousand people in it, anybody can walk about at any moment and know that he would not meet with the slightest atom of molestation—a state of things entirely due to the way in which the drink is kept out of Khama's country."

AT HOME.

IDANA, KANSAS.—The L. M. S. of Hebron Congregation presents the following report:

The ninth year of our Society has gone, with its record, before the Judge of all. His All-seeing Eye has been noticing, and we hope guiding our work all through the year. God has dealt gently with us, and we record with thankfulness that none

of our members have been removed by death. Our Society at present numbers 36. We have held eight meetings during the year, with an average attendance of seven, which we think is good in the country where the ladies have so far to go. We have raised our money by fees, donations, making quilts and clothing. As we enter upon the work of a new year may we consecrate ourselves anew, seek to be more active and willing to spend and be spent in the service of Christ, feeling that it is more blessed to give than to receive. And may it be said of each one of us at the last, "She hath done what she could."

MRS. LIZZIE COPELAND, Sec.

TREASURER'S REPORT.

Fees	\$24.20
Donations.....	6.50
Amount received for quilt.....	13.15
Balance in treasury last year.....	3.75
Total.....	<u>\$47.60</u>

DISBURSEMENTS.

Board of Deacons.....	\$7.85
Southern Mission.....	5.75
Indian ".....	6.20
Foreign Mission.....	13.40
A box of clothing for Indian Mission,	7.05
Chinese ".....	7.35
Total.....	<u>\$47.60</u>

MRS. MARIA KERR, Treas.

CACHE CREEK MISSION.—In a recent letter Rev. W. W. Carithers informs us that the church edifice is complete, except the plastering, and was first occupied as a place of worship the second Sabbath of January. There are twenty-seven children in the school, making fair progress. The workers are in good health.

SLIPPERY ROCK, PA.—At the request of the L. M. S., of Slippery Rock Congregation, services were held in the Reformed Presbyterian Church, January 21, 1893, in memory of the late Mrs. Balph. Mrs. J. R. Latimer presided. After devotional exercises a touching letter from Dr. Balph was read, amid tears expressive of interest and sympathy. Several ladies spoke briefly, but tenderly, of the exemplary life of their departed sister, and then Mrs. Rosa Martin read the following memorial paper:

We are not here to take a last look, or view the remains of our departed sister, Mrs. Elzina Balph. They rest in a foreign land, far off, yet sacred to the memory of every follower of the meek and lowly Jesus, awaiting the resurrection morn. But her life is not ended, and, while many think it is good to look around and view the towers of great characters, we would say, what calling in life more noble, or self-sacrificing, than a consecrated foreign missionary full of love to the God of all grace, who has been pleased to make known to sinners "the mystery of holiness and the gain there is in *godliness*," and willing to leave parents, brothers, sisters, near and dear friends, all the comforts and enjoyments of their native land, and carry the glad tidings of salvation to fellow-beings who are in darkness, and do not know of the blessings of the Gospel of peace? Such was the life of Mrs. Balph. May we not say she inherited this missionary spirit? She was of Covenanter ancestry. The eldest child of Mr. and Mrs. John A. Dodds, she early recognized the obligation of baptismal vows, and, under the pastoral care of Rev. John Galbraith, led a consistent life, holding fast her profession. Always quiet and unassuming, her goings in and out among us were with-

out ostentation. Punctual in attendance upon the ordinances, she endeavored to apply the Word to her walk and conversation. We sincerely regretted her departure from our midst, and looked forward to the time when we would see her face to face, when the family should return to visit other friends. To show her interest in our Missionary Society and prayer-meetings, and her spiritual growth in grace, we will read an extract from a letter :

“Feb. 1, 1888, LATAKIA, STRIA.

To the L. M. S. of Rose Point, Pa.:

Dear Sisters : I cannot meet with you in person, but I do often meet with you in spirit, and now use my pen to convey to you the thoughts I would gladly speak. How often I think back over the past when, at times, I was careless about attending our meetings. Some trifling thing would keep me away. Perhaps I would be doing something, and, not being able to finish it in time, would say : ‘It’s no difference ; I’ll not go to-day. I’ll try and attend next meeting.’ Then perhaps the result would be the same. Oh ! when one is deprived of such blessed privileges he is brought to realize the value of them. What I want to say to each one of you is : ‘Attend every meeting that you can when you have health and are able to get there. Do not let trifles keep you away, as I have often done. Help to make the meeting interesting by your presence, even if you cannot take an active part in it.’ While you may not likely be as far away from such privileges as I am, yet the time may come when sickness, or some other cause, may prevent your attending. Therefore ‘work while it is day, for the night cometh wherein no man can work.’ ‘Seek first the Kingdom of God,

and His righteousness, and all other things shall be added unto you.’ ‘Now is the accepted time ; now is the day of salvation.’ With much love to all, I would be pleased to hear from each one of you.

I remain yours,

ELZINA BALPH.”

Such reflections, advice and warning, though nearly five years have elapsed since they were written, are timely and practical, and seem to come to us with more power, now that her mortal has put on immortality. We do not always “seek first the Kingdom of God and His righteousness,” the cares of this world have such a firm hold on us. Oh, that we could remember our mortality and accountability, that our earthly life may close in joy, and not with regrets for lost opportunities. How comforting to know that loved ones administered to her wants in her last days. She asked for a peaceful death, and her request was granted, another evidence that He will regard the prayer of His people, and knows our frame. We may truly say she finished her course, she kept the faith ; henceforth there is a crown of glory that fadeth not away. In this sad providence to a bereaved husband, motherless children, parents, and dear ones all, we recognize the hand of a Loving Father who doeth all things well. “He will provide,” and we commend them to the grace of God which is able to perfect that which concerneth all who put their trust in Him.

ROSA A. J. MARTIN,

MRS. ELDA W. MAGEE,

MISS MAGGIE THOMPSON,

Committee.

Rev. J. R. Latimer then closed the services with appropriate remarks, singing and prayer.

The Society also adopted the following resolutions :

WHEREAS, We have been again visited by the hand of death, and a loved friend and mother taken from us,

Therefore, Resolved, 1st. That in this bereavement we bow with meekness and resignation to the will of our Heavenly Father, who doeth all things well.

2d. That we who remain recognize the admonition: "Be ye also ready," for we know not how soon we may be called to our account; that in faithfulness to duty we emulate her example and be not weary in well doing.

3d. That we extend our warmest sympathy to the bereaved husband and children, and pray our Heavenly Father may be to them a Comforter who will more than fill the place made vacant by her removal.

MRS. S. J. ROGERS,

MISS ELLA WYLIE,

MRS. BELL KENNEDY,

Committee.

CINCINNATI, OHIO.—The Ladies' Missionary Society of R. P. Church, of Cincinnati, desire to put on record an expression of esteem for the memory of Mrs. Mary Finley, who departed from us on November 27, 1892.

We deeply feel the great loss we have sustained. She was truly a mother in Israel, a faithful member of our Society, a true Covenanter, a lover of the house and people of God. To those who knew her life no words are needed to testify of these things. If she was ever absent, all knew there was a sufficient reason. It was a matter of thankfulness that she was permitted to fill her place almost to the very end of her life. Much of her conversation was about church matters. Her house was one of generous hospitality. All ministers and licentiates preaching in the city were expected to break bread at her table. The name Finley has been intimately associated with the history of this congregation for many years, and is favorably known throughout the Church. She will be greatly missed in the places so long occupied by her. We rejoice to add that her last days were days of peace, joy and hope; her passing away was doubtless an ascent to higher and purer joys. We tender our warmest sympathy to her mourning children who have blessed memories and bright hopes to cheer them in their sorrows.

Respectfully submitted,

S. R. HUXEY, Sec.

MONOGRAPHS.

CHRISTIAN ENDEAVOR.

On Thursday, February 2, 1893, the twelfth anniversary of the Christian Endeavor Society, a denominational Rally was held in the Second Reformed Presbyterian Church, New York. Revs. Jas. Kennedy and F. M. Foster, of the City, and Rev. J.

W. F. Carlisle, of Newburgh, delivered stirring addresses on topics that had been assigned to them by the Committee of Arrangements, and have kindly agreed to furnish their manuscripts for publication. Carefully prepared histories of the five organizations represented at the meeting will also appear in this department of the

HERALD OF MISSION NEWS. In this issue we insert the history of the Society connected with the Second Church.

SENIOR WORK.—For many years previous to the organization of our Society of Christian Endeavor, various means had been resorted to, to bind the young people of the congregation together, but in all these attempts, however bright their prospects had been, something seemed lacking. They did not fully meet the need. During the month of September, 1888, the teachers of the Sabbath-school held weekly meetings, to invoke the divine blessing on the work which had just been resumed. After these meetings had ceased, some of the teachers continued to meet from week to week until tidings of the Christian Endeavor movement came to their ears, and then after careful investigation of its aims and methods it was decided to convert the little prayer-meeting into a Young People's Society of Christian Endeavor, with Mr. Kee as president. It was attempted as an experiment, and for months the life of the Society lay in the balance; very slowly the idea was working its way into the hearts of our young people, and at times it seemed as though it could not survive. But the seed so slow in germinating at length began to give evidence of life, latent energies were being aroused to activity, and before long the Spirit of God had incited many of the young to make use of the talents entrusted to them in working for the Master, and we have now on our roll eighty-one members, active, associate and honorary; and the problem of how to establish a feeling of fraternal fellowship among the young has been solved.

At first only a few of the committees recommended in the Model Constitution were

appointed, but as the Society increased, the field widened, and we have now six committees—the Devotional, the Social, the Sabbath-school, the Missionary, the Temperance and the Lookout, who, together with the officers, constitute the main working force of the Society, although much good work is done in a quiet manner by those not directly in connection with committees. During the past four years, annual entertainments have been given under the auspices of the Social Committee, which have always been very successful; from time to time during the year informal socials are held to become acquainted with new members, and to renew the friendships with the old. The Sabbath-school Committee, besides trying to bring in new recruits among the scholars, has also formed a class of volunteer teachers, who, though Bible Class scholars, hold themselves in readiness, and in case of the absence of teachers are prepared to act as substitutes. Its latest plan is to visit the homes of those who have not returned since the summer vacation, to investigate the cause of the absence, and, if possible, win them back to the fold. The other committees are actively at work along their own individual lines, but are all converging towards the same goal—"For Christ and the Church."

Our Society was honored about a year ago by the election of Mr. Wray, our President, as Treasurer of the Committee which had in charge the great Christian Endeavor Convention held in this city last July. Mr. Wray is now serving his fifth term as President of the Society, and has also represented us at the Philadelphia and St. Louis conventions, and his work as Treasurer of the Committee of 1892, has reflected

great credit on our Society, as well as on himself. Besides Mr. Kee and Mr. Wray, three others have served us in the capacity of President—Mr. Casey, Mr. Faris and Mr. Walker, of whom Mr. Casey was one of the seven charter members. In connection with the Christian Endeavor Convention a denominational Rally was held in this church under the auspices of our Society, at which we heard words of cheer and encouragement from pastors, elders, and even lady delegates, and their sympathy, advice and good wishes, are among the cherished recollections of that soul-stirring Convention. At a meeting of the Lookout Committee during the present week, the idea was broached of holding union meetings of the five city Societies at intervals during the year, at which communications from Covenanter Societies throughout the Union might be read, and so create a feeling of unity among the Covenanter young people, which would prove a mutual benefit and stimulus.

At the instigation of our pastor, the young people of the congregation, most of whom are Christian Endeavorers, agreed to support a missionary in Cyprus for five years; the sad story of Mr. Stevenson is known to you all, and we feel the loss keenly; it is now a matter of special prayer in the Society that, if it be in accordance with the divine will, God will soon raise us up a missionary for Cyprus, and we would earnestly ask that all the Societies represented here would unite with us in the request, for the loss is yours as much as ours. Our watchword is, "Cyprus for Christ,"—will you not take it for yours also?

The expenses of the Society are met by systematic contributions, the surplus, to-

gether with all money raised in other ways, such as thank-offerings or self-denial collections, being devoted to Missions, for it is on Missions that the Society has concentrated its efforts since its first organization.

But the real, the inner history of the Society is that which remains unwritten; we may tell you what our endeavors collectively have been during the four years of our existence, but their successes and failures are not always so easily pointed out, and the struggles with self, the individual conquests and failures are subjects too sacred to be committed to history; time alone can reveal the results of these personal efforts.

"We bear
To the Lord of the harvest our wheat with the
tare,
What we lack in our work may He find in our
will,
And winnow in mercy our good from the ill."

To the sister Societies gathered here to-night, the Young People's Society of Christian Endeavor of the Second Reformed Presbyterian Church bids you "God-speed"; hoping that you may never lose courage in your undertaking, and assuring you of our best wishes and earnest prayers for your every success—

"Our hopes, our fears, our aims are one; our
comforts and our cares."

ISABELLE TORRENS ALEXANDER.

JUNIOR WORK.—Another milestone has been reached. To-night, all over our land, and in the lands across the sea, the Christian Endeavor bells are pealing out their glad anniversary anthems. Progress—the watchword for the years that have gone by—is passed along the line as the watch-

word for the year that is to come. Victories have been recorded — conquests achieved over the powers of sin and darkness, but the bugle has sounded the advance, and our army of young soldiers with unflinching front is marching steadily onward. They are not alone. Marching by their side are the boys and girls who make up the ranks of the Junior Endeavor Society, which is in itself a small army. The Junior movement is a natural outgrowth from the Senior, and its advent and growth has been just as sudden and just as marvelous as was that of the Senior before it. If the Christian Endeavor Society is a training-school, the Junior has earned the right to take its place as the primary department of that school.

The need for this department is evident. There are many reasons why the younger boys and girls could not readily attend the meetings of the Seniors, or indeed join in the same committee work, but are these boys and girls to stand aside meantime, and wait until they "grow up" before taking their places in the Master's vineyard? We do not read the Bible so. There are many instances recorded where children young in years have been given important parts to play in the history of Bible times. The child, Samuel, ministering unto the Lord daily in the temple; the little captive maiden, giving utterance to words which were to lead to the cure of her disease-stricken master; the boy-king Josiah, at twelve years of age, destroying the idols and vindicating the honor of his God; and in later times, the little lad with his basket of loaves and fishes, which, under Christ's blessing, supplied the multitude with food; the boy Timothy learning wisdom from his aged grandmother and his mother, and

thereby receiving a training which is to fit him for a useful career. Our Master Himself, whose perfect childhood was but the forecast of His whole life, when He is but twelve years old, exclaims—"Wist ye not that I must be about my Father's business?" Strewing palms before the King of kings on His memorable ride into Jerusalem, are little children lisping out their glad Hosannas. In the midst of His disciples, Jesus places a little child, and makes it the basis of one of His beautiful talks; and how tenderly sweet is the old, yet ever new story of Christ's love to the young, ratified by His own action, and sealed by His own lips, when He took the children in His arms and blessed them, and said—"Suffer the little children to come unto Me, and forbid them not." These and other instances that might be mentioned, form apt illustrations of the fact that the little ones may be workers for the Master, and may often be the means of leading others to Him. "Out of the mouths of babes and sucklings Thou has perfected praise," exclaims the Psalmist, and again we are told that "a little child shall lead them."

The Junior Society, supplementing the work of the Sabbath-school, has been found a useful factor in promoting spiritual life among children. Its organization is similar to that of the Senior, of course simplified and on a miniature scale. The pledge taken involves Christian living, daily Bible reading and prayer, and attendance at and participation in the weekly prayer-meeting. The committees are much the same as those in the Senior Society, and the Juniors have their own officers and heads of committees chosen from among themselves. Our own Society is still in its infancy, but we are hoping much from it, and in another

year, under the blessing of the Master, we trust we shall be able to report rapid progress. We have taken up a line of subjects in the meetings such as "Bible Kings," "Bible Queens," "Bible Promises," and hope to take up others of a similar character. This stimulates Bible research, and brings up a series of interesting stories, which we find the boys and girls are learning to rise and relate themselves. Our Juniors come from the Sabbath-school, and the teaching they receive there is manifest in the knowledge which they display at the meetings.

The results of this work are far-reaching—its advantages manifold. It encourages daily Bible reading and prayer—it trains the children to speak in the prayer-meeting—it gives them a place and a work to do for the Master. At seven years of age the Spartan lads of olden time began their training in the military camp. The result was a race of sturdy warlike men, inured to the hardships of soldier life, and prepared to meet, undaunted, its greatest dangers. The great men who have made the world's history—its soldiers, statesmen and scientists, as well as those who have contributed to its literary pages, have almost without exception developed in early life the characteristics which made them famous. Why should not our boys and girls begin now the training which is to render them "spiritual athletes"—valiant soldiers fighting under the banner of Emmanuel? Dr. Arthur Pierson, in a recent address before the American Sabbath-school Association, said: "Let me have the opportunity of molding and shaping the boys and girls, and, by the grace of God, I will make the next generation Christian men and women." There is no work which should

appeal more to us as Christian Endeavorers, than that among our younger brothers and sisters. One by one, as the waves of the sea, the years roll by, and sooner or later each of us must lay down his work. What a glorious sight to see the ranks of Christian Endeavor filled up with young men and women trained in its methods, and well acquainted with its rather unique ways of working!

The battle-cry of Christian Endeavor is—"The world for Christ." Let us inscribe especially upon our banner for the years that are to come—"The children for Christ." Satan and his votaries, the legalized dramshop and its attachés, are sending out a loud cry for boys and girls. Youth, purity, innocence! Such is the material they desire most to work upon. They would take the young manhood and the young womanhood, and with one fell stroke would shatter it in pieces. They would take the pure young heart, and with their besmirched fingers, would efface forever all its purity and loveliness. They lie in wait in their gilded palaces to beguile the innocent, and ensnare them forever in the meshes of sin.

Youth, purity, innocence! Is it not the material the Church wants to-day? But for what a different purpose! She would mold the youth into a perfect, well-rounded manhood and womanhood. She would write across that heart—"The blood of Jesus Christ His Son cleanseth us from all sin." She would stimulate and cultivate the innocent child-like spirit so essential in Christian character, and in place of the saloon-made wreck, we behold the perfect stature of the Christ-made man.

Let us reach forth, and save the boys and girls for Christ, and we will have solved for the next generation a large part of the

social problem that is agitating the world to-day.

“If you cannot rouse the wicked
With the judgment’s dread alarms,
You can lead the little children
To the Saviour’s waiting arms.

“If among the older people
You may not be ‘apt to teach,’
‘Feed My lambs,’ said Christ the Shepherd,
Place the food within their reach.

“And it may be that the children
You have led with trembling hand,
Will be found among your jewels
When you reach the better land.”

EMILY A. WALKER.

THE BIBLE.

A distinguished Brahmin recently bore the following impressive testimony to the Word of God, in the presence of 200 Brahmins, officials, students and others:

“I have watched the missionaries and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends and country, to come to this, to them, unhealthy clime? Is it for gain or profit that they come? Some of us, country clerks, in Government offices, receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at the missionary! He came here a few years ago, leaving all, and for our good. He was met with cold looks and suspicious glances. He was not discouraged; he opened a dispensary, and we said, ‘Let the pariahs (low caste people) take his medicine, we won’t;’ but, in the time of our sickness and our fears, we were glad to go to him, and he welcomed us. We

complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him. Now what is it that makes him do all this for us? *It is the Bible!* I have looked into it a good deal in different languages I chance to know. It is the same in all languages. The Bible—there is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us and say, ‘That is what raised us; take it and raise yourselves.’ They do not force it upon us, as did the Mohammedans with their Koran, but bring it in love, and say, ‘Look at it, read it, examine it, and see if it is not good.’”

Similar testimony comes from Madagascar:

A missionary who has witnessed the change that has taken place in Madagascar, through the influence of the Norwegian Mission, writes: “It is the Bible which has transformed Madagascar. There are now 1,360 Christian congregations on the island, and these are the work of the Bible. Other books are considered useful, in so far as they throw light upon the Scriptures. The Roman Catholics began missionary work here in 1616, but not a trace is left of their labors, because they did not give the people the Word of God.”

A GOOD IDEA.

A gentleman who is being greatly prospered pecuniarily said lately: "I used to give as I felt inclined; now I intend to give of that which God blesses. I have bank stocks, railroad stocks, United States bonds, etc. These draw interest seven days in the week. But the first day of the week is the Lord's Day, and all that pertains to it belongs to Him. So one-seventh of my income from investments is saved to the Lord. Then I manage to secure an income during the six days of the week, and I will set apart to religious purposes a certain part of that."

EVERY KNEE SHALL BOW.

A most remarkable event was a vast Hindoo conference recently held at Benares, India, to take steps toward saving Hindooism from the triumphs of Christianity. There was set apart a day for special prayer to the Hindoo gods for the preservation of the religion. This is probably the first time that such a thing has been done in any pagan land, and it is a great concession to the growing power of Christianity.

You can't do your neighbor an injury without hurting yourself.

LETTERS FROM CHRISTIAN WORKERS.

LATAKIA, SYRIA.—The following letter from Miss Mattie R. Wylie, dated January 20, 1893, will interest our readers:

I am thinking that some time has elapsed since the readers of the *HERALD OF MISSION NEWS* have had any account of us. Miss Edgar left off with three tired people just come from the mountains. Miss Cunningham had reason to be the most tired of us all, for, being good at telling stories, the people everywhere kept her busy. But, if I remember, she was the brightest of any. We had many apply to us for places for their children in school, and many were the reasons they gave why it was our duty to take them. One woman, in her plea, swore so often by the holy places that she was asked, why she did not put her trust in God and His Son, instead of the holy places. "Praise be to God," she answered, "I know nothing either of God or His Son."

When we reached home we were met by

sad news. An old friend of the Mission, and an influential man in town, had died. He was a man who wanted to do right as far as he knew; also the mother of our Mission agent had passed away. We loved her tenderly. But last, and saddest of all, was the sudden death of the little son of M. Salum Saleh, from diphtheria. Some of you will perhaps remember Dr. McAlister's account of the baptism of a pair of twins when he was here. The little girl died when she was a few months old, and now the little boy has joined her. He was a very dear, winsome child, and it was a great grief to his parents, and to all of us. But God knows best. I often think of a simple rhyme:

"Friends, friends, they are scattered like roses in
June;
Some at the bridal, and some at the tomb."

Sorrow and joy follow each other all

through life. Our next work was to prepare for a wedding. I wrote you of the engagement of two of our girls last winter. One of them was claimed by her betrothed last summer. As she was a member of the Church, we were anxious that she would be married by our minister. The man was an Armenian, and where the clergy live by fees instead of salaries, they can prevent anything of that kind, if they see fit. They can make out that the marriage is illegal unless performed by or with the consent of the clergy to which the bridegroom belongs. We offered to have the wedding here, and to help her prepare her outfit. As the Armenians have neither priest nor bishop living in Latakia, it was very convenient to accept our proposal, and they wrote and asked their bishop's consent to have the ceremony performed by a Protestant clergyman, which was given. In all probability they sent him a fee, or he would have told them they could wait till he visited Latakia. We were very busy getting her ready for a few days. She was scarcely fifteen, and the day of the wedding she spent in fun and play with some of the girls who were here, with a look on her childish face which said, "This is my last day of liberty and I am going to enjoy it." She was sober enough though when evening came, and she looked very sweet in her simple white dress that Miss Edgar had made for her. It was a pleasant little wedding they all said. Her husband is evidently kind to her and she seems very happy. She comes often to see us, and calls this her home.

Next was the opening of school. It would take a whole letter to describe that. There were so many wanted to enter the boarding school. We, in choosing, wanted

to take the most promising. The people wanted us to take the most needy, and every one thought his own case that. After that is settled there is little trouble. Every girl who was in school last year knows where her place will be in her classes, and what it will be her turn to do at the work outside of school. So in two days everything was going on as if there had been no vacation. The girls settled down at once to study.

Then came our difficulties with the Government, and anxieties about our teachers. We had meeting after meeting with them to consult what was best to do, and to lay their cases before the Throne of Grace. There was no consul at Beirut nor ambassador at Constantinople. But we know that the King of kings is overlooking it all in some way for the good of His people. *He* sees the end; we do not. But our faith is strong in Him. Those who were thrown out of work have made no complaint, but immediately set about to find some other way of making a living. But our hearts ache for those who must be deprived of hearing of the way of salvation. In the meantime M. Salum Saleh had a severe sickness, and, for a time, we were fearful of the result. How welcome after all this was it to have a visit from Mr. and Mrs. Crawford! We were all brightened and cheered by it. And it seemed afterwards that God had given us this little respite from harassing cares and anxieties to prepare us for the dark days to come. We are likely to long remember this visit, as Mr. Crawford, when leaving, gave me twenty English pounds, and Mrs. Crawford eleven (in all \$150), towards building a room especially for sick girls, an addition which we very much need.

You are all familiar with the details of

Mrs. Balph's sickness and death. The loss to the Mission is so great, and the sorrow so keen, that all other trials sink into nothingness in comparison with it.

Our communion was the second Sabbath of November. There were four joined. Three were pupils from the boarding school—two boys and one girl. We were very glad to have this girl join. She is the last to come of our first class. She had thought about it for a long time. She had been very diligent in searching for the truth, and many fervent prayers had been offered for her. One of the boys was a baptized member from the Ansairia. As he told this to Mr. Stewart there was such a happy look came over his face as if to say, This is my birthright.

But it was a sad communion day to us. For it was then that we first knew that Mrs. Balph would likely not get well. About this time the smallpox broke out in town. The people here have far less horror of that disease than we have of the whooping cough or the measles. "It is a thing," they say, "that one must have once in one's lifetime, and one might as well have it at once and be over with the dread of it." So it was considered a great grievance when we closed the girls' day-school. But we did not do it soon enough, and one of the little girls in the boarding school took it. Then the excitement ran high. The friends of some of the girls thought, and *they* thought, it would be fine fun to have a few days' vacation, and so they insisted that we should dismiss school. We refused that, for we knew that they would soon be wanting it open again. But we told them they could go home if they liked, only they would have to stay at home for six weeks

or two months, and not many went. We knew that they were in more danger at home than here, for they take no precautions. They visit one another, and people walk the streets with it out on them. While here, the little girl who had it was removed from the others, and no one allowed to see her but those who took care of her. We thought the teacher who staid with her had had it, but we were likely mistaken, for she took it. She was very sick for a few days, and it was a great relief when her father, M. Daoud, came and took charge of her. Both girls are now better, and they will be able to come out of their seclusion in a day or two.

M. Yacob Jerraidini's wife is very sick with some cancerous trouble. She is not likely to get well. Her faith rests on a sure foundation, and she says she is not afraid to die.

A week ago the wife of our evangelist, M. Iesa Haurani, died of pneumonia. He was the one who, with his family, was expelled from the Mission premises a few weeks ago. They had been living there a great many years and it was like home to them. The poor old woman never complained, but it seemed to have broken her heart. She was not well at the time, and she never seemed well afterwards. But we hope that she has entered that *Home* where there will be no more changes, or sorrow or grief, or care. It is comforting to know that nothing can separate us from the love of Christ. With Paul we can say "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us."

EDITORIAL NOTES.

—After the "Items of Missionary Intelligence" were made up a letter came to us from Latakia. The brethren were in good health and the work was being carried on with an encouraging measure of success, except in the mountains, where it was still interrupted by the determined opposition of the authorities. The new missionaries had not reached Syria, but were there probably soon after the letter was written (Jan. 26, '93), having, according to cable report, arrived at Mersine, Asia Minor, a few days after that date. We hope to have a letter from Mr. Dodds for our next number.

—The Christian Endeavor Society occupies so much space in this number of the *HERALD OF MISSION NEWS* that our readers will very likely look for an Editorial Note on the subject. As we have nothing fresh to present, the Chairman of the Denominational Rally will pardon us if we largely reproduce his remarks at the close of the meeting. He spoke from the standpoint of a pastor, and in substance as follows:

There are two things that every true pastor desires to see in those under his care—spiritual development and hearty co-operation in the service of the Lord. These are the pivotal ideas of Christian Endeavor. The members of the Society are pledged to the very exercises that are essential to life and growth. Without a prayerful study of the Word there can be no life, and without association for that purpose the growth will not be symmetrical. This is the reason that you find so many lop-sided Christians in the Church. Their characters are fair enough in many respects, but they are no good to a pastor,

except in the sense in which the "thorn in the flesh" was good for Paul, to help him cultivate the passive graces of patience and humility. On the contrary, Christian Endeavorers encourage his heart and strengthen his hands, not infrequently furnishing, without being conscious of it, many a sermon. The local Society is the right hand of the pastor. I do not think it would be possible to over-estimate its value as a means of training the religious faculties of the young and qualifying them for future usefulness in the Church and in the world. I have watched its working for a long time, and often do I hear telling remarks, fervent prayers and apt quotations from those who only a few months ago could not be coaxed to read a Scripture text at a Social Meeting. Deny me not the pleasure of seeing souls, for whom I have been called to watch, growing in grace. I would that all under my pastoral care were members of the Society that, marking the spiritual life and vigor of all, I could say, as Paul to his converts at Thessalonica: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

The other idea central in this organization is co-operation in Christian work. One of its mottoes is: "We are laborers together with God." The meaning of these words is not that we are working with God in the Gospel enterprise, though that is true and is brought out very clearly in the words of the Saviour, "Apart from me ye can do nothing." But the meaning is that we are associated in His service, "laborers together," or united laborers of God for the

evangelization of a redeemed world. The Christian Endeavor Society emphasizes a fact that I am glad to see growing in the churches, namely, that a congregation is not the field where the pastor is to labor, but his working force, a sacramental band, whose hearts the Lord has touched, and made ready to go forth with him to rescue multitudes yet in degrading bondage to sin and lead them out into the crowning blessedness of spiritual liberty.

Union is strength. There is no need in the present day to defend the principle nor point out the grand results that flow from combination in labor. There have been solitary workers who have left their mark in history. The finest example on record is that of our Lord Himself. And yet no one, reading the story of His earthly ministry, can fail to note that even He longed for human sympathy and looked eagerly for the co-operation of kindred souls in His efforts to save men from sin and misery. No fact is more cheering in regard to the state of religion in our time than the obvious growth of the conviction that "striving together with one mind for the faith of the Gospel" is essential to the success of the missionary enterprise.

This is the sum of what a pastor said he saw, when looking at the Christian Endeavor Society from the standpoint of a pastor. We will not find fault with his estimate of its value. This grand Society is not a human device. It has its defects and is not without certain elements of weakness, but no more than the other revolutionary movements that have marked the history of the Church. It is a providential movement inside the Church of the Redeemer and for the reviving of His cause. Dr. Clarke sustains to it simply the rela-

tion that Luther did to the Reformation of the 16th century, or Cameron to the struggle that brought civil and religious liberty to Britain. We hail this movement as the twilight of the better day, in reference to which God says: "I will pour My spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the watercourses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

—It is very gratifying to be able to say that another physician has tendered his services as medical missionary to Cyprus. Until this application has been laid before the Board at its bi-monthly meeting in the last week of March, it would be premature to give his name or make any public record of his personal and professional qualifications for so responsible a position. Enough to say that his offer is the result of mature deliberation. In the meantime there should be earnest prayers for him, and that the Redeemer would raise up a minister to go with him in the Autumn of this year. How gladly would the churches hear of the recovery of Brother Stevenson, who has been so long and so mysteriously laid aside! Naturally, he is the first choice of those who are specially interested in the work in Cyprus, and very fervent are their petitions for his restoration. But, if it is not the will of God that he should return to that field, then in answer to prayer He will surely raise up another to take his place. For many months the voice of the Lord has been heard saying to ministers and to students in the Seminary: "Whom

shall I send, and who will go for us?" In the ranks of our missionary army, we want true soldiers of the King, not pressed men, but volunteers.

—Congregations are reminded that it is less than three months to the close of the fiscal year. Have collections been lifted and forwarded to the Treasurer of Foreign Missions? Have the members increased their offerings at least one-third? At Synod the representatives of the several churches voted an appropriation of \$15,000, and in doing so pledged themselves to lay the urgent claims of missionary work before the people under their care. Has this been done? If so, what has been the result? This question of giving ought to be prayed over in the closet and talked over in the social meeting; for it is to be feared that the Coveranter Church is living far beneath her faith in this matter. There is a wide difference between her practice and her profession. When Benhadad sent messengers to Ahab, saying, "Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine," the king of Israel replied at once: "My lord, O king, according to thy saying, I am thine, and all that I have." So long as it was merely profession, he was very polite and submissive, but when the messengers came back to act upon the theory, by taking some of the goodly things out of his house, Ahab was up in arms at once. In like manner, so long as it is merely said to us, "Ye are not your own, ye are bought with a price," the reply is given glibly enough: "My Lord, O King, according to Thy saying, I am Thine and all that I have." "We dedicate ourselves to the great work of making known God's light and salvation

among the nations. . . . Profoundly conscious of past remissness and neglect, we will henceforth by our prayers, pecuniary contributions and personal exertions seek the revival of pure and undefiled religion, the conversion of Jews and Gentiles to Christ, that all men may be blessed in Him, and that all men may call Him blessed." (Covenant, Section 5.) Not less than this do we say every time we take into our hands at His Table the symbols of redemption. And yet, when it comes to a question of practice and the Lord calls for the promised "pecuniary contributions and personal exertions," His claims seem to be looked upon as unreasonable. We ask the poor to read what is said of the Erromangans in the item, "New Hebrides," on page 46, and we ask the rich to read the monograph, "A Good Idea," on page 57. Do likewise, mindful of solemn vows and in a spirit of supreme loyalty to the Redeemer, and three times the appropriation of \$15,000 will go into the Treasury.

—In our last issue we should have acknowledged receiving \$3.65 from Miss Lizzie E. Huey, of Olathe, Kan, to aid in the support of another foreign missionary. This is *a cent a day* consecrated to the Lord by one, who, as a friend writes us, is in delicate health, and lowly circumstances. The same Lord, who said, when He saw a poor widow put only two mites into the temple treasury, "She has cast in more than all these rich men," will not fail to accept this free-will offering of a loyal heart and supply every need "according to His riches in glory by Christ Jesus." We have received other contributions to the Young Woman's Fund, for which formal vouchers have been mailed to the donors.

Their names will appear in a Revised List, to be published in the *HERALD OF MISSION NEWS*, in connection with the departure of the missionary before the close of this year. Most of the young ladies have paid in the first installment of their five-year pledges, but a few have not yet done so. They will please remember that the money has been called for and should be remitted without unnecessary delay. With the approval of a large majority of the contributors, it will be used to aid in the support of one of the new medical missionaries. The Board will be asked to decide whether for Suadia or Cyprus. In any event the first half year's salary must be paid in advance, when the physician leaves for his field of labor, and the money ought to be on hand for that purpose.

We have said, "will be used to aid in the support," because the fund does not yet amount to \$1,000. We invite the co-operation of other ladies, that the fund may be full.

—Mrs. Horace Green has kindly mailed us the Tenth Annual Report of the New York City Indian Association, and a booklet, recently issued by the Executive Board of the Women's National Indian Association, entitled "Our Work: What? How? Why?" We gladly insert for the benefit of our readers and in the interest of missionary work among the Indians, the following communication:

To the Editor of HERALD OF MISSION NEWS.

DEAR SIR: Will you allow me to call the attention of your readers to a booklet of some forty pages, entitled "Our Work: What? How? Why?" lately issued by the Women's National Indian Association?

To those interested in the Indian, and

who desire to know what the women of our country are doing for him, the account there given is not only informing but interesting. The success attending the efforts of the association, since its organization fourteen years ago, in the departments of missionary, home building, educative, hospital and other work, is most encouraging. Much has been done, much remains to be done in this field of philanthropic effort. The Indians in their transition state from savagery to civilization will need, perhaps, for a long time, wise, patient guidance in various ways to establish them in the habits of the best civilized life, and to fit them to become industrious, self-supporting citizens.

The booklet may be obtained from Miss H. F. Foote, 2105 Spruce street, Philadelphia, and from Miss H. M. Thompson, Chairman Library and Publication Committee, of the New York City Indian Association, 250 West 45th street.

New York City.

A. T. G.

—The *HERALD OF MISSION NEWS* for this month contains a large appendix of acknowledgments of money sent directly to Mr. Carithers. It occupies a good deal of space, and yet our subscribers will find their twenty pages of reading matter as usual. The expense of publishing this list is an offering to the Cache Creek Mission, in Indian Territory. The minister in charge and his associates are doing a grand work and so have a right to claim the loyal support and prayers of the whole Church. At his request we gladly publish the following list of contributions received from the children of the Church for the new building and other purposes:

NORTH CEDAR.

Willie Linton.....	\$ 40
Janie Alexander.....	1 00
John Wylie.....	50
John Downie.....	25
Eva Linton.....	35
Clara Taylor.....	15
Minnie Barnett.....	2 00
Dolly Patterson.....	50
Ida Patterson.....	50
Allie Downie.....	50
John Alexander.....	1 00
Everett Linton.....	1 00
Laura Downie.....	50
Mitt Downie.....	25
Oliver Wylie.....	30
Willie Kevan, } Maggie Kevan, } Jennie Kevan, }	2 00
John Wylie.....	50
James Bennett.....	50
Jimmie M'Crory.....	50

Of this amount \$9.20 has come into my hands for the Indian Mission.

WINCHESTER.

Herschell Herrold.....	\$1 00
Robbie Carson.....	2 31
Willie Mitchell.....	50
Bruce French.....	1 40
Emma Mitchell.....	50
Myrtle French.....	1 05
Renie Adams.....	1 00
Ira Stewart.....	5 25
Weir Stewart.....	5 25
Calvin Curry.....	1 80
Johnnie French.....	1 05
Eva Curry.....	2 10
Albert White.....	2 00
Boyd White.....	2 00
Hudie O'Neill.....	1 25
Lizzie Logan.....	1 25
Renie Coulter.....	1 00
Bessie Cathcart.....	1 00
Pearl Smith, } Elmer Smith, } Esmon Smith, }	10 85
Emma Wilson.....	2 55
Ella Keys.....	1 00
Loyd Keys.....	50
Mary Keys.....	50
John Curry.....	30
Cameron Curry.....	75
Arthur Carson.....	60
Mattie O'Neill.....	2 25
Cora Adams.....	1 00
Mamie Adams.....	1 00
Vera Curry.....	50
Lora M'Crory.....	1 00
Charlie Fulton.....	25
Albert Fulton.....	25

Robbie Fulton.....	25
Annie Mitchell.....	50
Maggie Mitchell.....	50
Jesse Coulter Mitchell.....	50
Jennie O'Neill.....	2 25
Eva Mathews.....	14 00
Madge Coulter.....	50
Clyde Tippin.....	4 20
Ada Cathcart.....	1 00
Clara Mathews.....	75
Ida Curry.....	2 05
Baby Mitchell.....	30
Ethel Stewart.....	50
Aggie Curry.....	1 90
Jennie Mitchell.....	1 00
Eva Mitchell.....	50
Lizzie Mitchell.....	1 00
Essie Tippin.....	2 55
Josie Mathews.....	1 00
May Stewart.....	1 50
Beckie Logan.....	1 25
Ona Dill.....	3 40
Anna Dill.....	3 50
Robbie Mitchell.....	50
Ida Dill.....	3 75
Ethel French.....	1 05
Adda Cathcart.....	2 00
Jesse Mitchell.....	55
Mrs. S. R. White's S. S. Class.....	44
Mrs. W. R. Curry's S. S. Class.....	1 09
Mrs. Stewart's S. S. Class.....	10 00
Willie Mitchell.....	5 00
Mrs. Lizzie Milligan's S. S. Class.....	1 85
Mr. A. M. Mitchel's S. S. Class.....	2 62

Received the entire amount of above \$105.21 for use in the Indian Mission.

CHURCH HILL.

Elsie Wylie.....	\$ 75
Laura Ridgway.....	1 06
Minnie Torrens.....	1 75
Rennie Cathcart.....	1 50
Inez Woodside.....	55
Inez Crawford.....	2 00
Emma Tweed.....	65
Knox M'Kelvy.....	35
Mabel Wylie.....	2 00
Mattie Semple.....	05
Effa Torrens.....	1 75
Clara Crawford.....	1 50
Georgie Wirts.....	55
Winnie Wirts.....	55
Ollie Cathcart.....	1 50
Lulu Woodside.....	55
Boyd Tweed.....	65
Minnie Patterson.....	1 00
Annie M'Kelvy.....	40
George Wylie.....	1 50
Willie M'Kelvy.....	35

Received the entire amount of above \$20.96 for the use of the Indian Mission.

OAKDALE.

Ethel, Maggie, Willie, Edwin and Annie Miller	\$1 20
Frank and Willie Torrens	80
Stewart and Owen Thompson	40
Clara and Ethel Kemps	25
Willie J. Kirkpatrick	50
Lora A. M'Clurkin	2 00
May Belle Kemps	50
Willie H. Kemps	20
Robert S. M'Elhinney	27
Etta Pearl M'Lean	25
Thompson and Bert Piper	45
Nannie Piper	10
Annie E. M'Lean	1 00
Katie Bell Kennedy	55
Jennie Carson	2 15
Edith and Sadie Boyd	2 00
Walter C. M'Clurkin	35
Lizzie Coulter	35
Sadie M'Elhinney	81
Charles M'Elhinney	1 25
Elenor Ada Auld	1 00
Jennie Piper	15
Lorena Hunter	1 00
Ralph Morrison	10
John Calderwood	1 00

Received the above \$18.73 for use in the Indian Mission.

PRINCETON.

Ralph W. Duncan, } Rob't C. Duncan, }	\$3 35
John W. Stott	2 00
Lizzie L. Stott	2 15
Riley M. M'Conahy	1 15
David M. Carithers	1 00
Earl Lockhart Davis	1 00
Ella Mary Stott	50
Thomas M. Stott	1 00
Anna Mary M'Conahy	2 00
David S. M'Conahy	1 00
Calvin J. Carithers	1 00

Received the above \$16.15 for use in the Indian Mission.

NEW CONCORD.

Mary Wilson	\$1 00
Lizzie Wilson	1 00
George Wilson	50
Anna Stewart	65
Jeunic Stewart	30
Ella Stewart	30
Harry Wylie	75
Nellie Wilson	75
Dora Robb	1 00
Anna Thompson	2 00
Anna Wilson	1 00
Elsie Wilson	1 00
Alice Wilson	50

Ollie Thompson	\$1 00
Dora Wylie	50
Minnie Wylie	75
Roxie Wylie	75
Walter Wilson	50
Jennie Thompson	2 00
Gordon Thompson	2 00
George G. Stewart	1 25
Flora B. Wallace	1 00
Wylie McC. Wallace	25
William Robb	1 00
Zula Bain	30
Harper Bain	29
Eva M'Gee	1 00
Edna Wilson	43
Margaret Jamison	50
Mary Speer	1 00
Lena Speer	1 00
Susie Speer	50
Maggie M'Gee	3 00
Estella M'Gee	1 00
Jamie W. Faris	2 00
Albert Wallace	50
Emma Robb	1 00
Nannie Gibson	25
Ada Bain	30
Nettie Bain	30
Eula Belle M'Gee	1 00
Lena, Emma and Faris Wilson	50
Etta Jamison	2 00
Sadie Speer	95
Joanna Speer	1 00
J. B. Speer	50
Lettie M'Gee	3 00
Foster M'Gee	50
Donation by the Mission Band	9 00

The above, amounting to \$53.57, came to me for use in the Indian Mission.

MILLER'S RUN.

Herbert Scott	\$2 15
(For the new Mission in China.)	
Bessie Scott	2 00
Anna Slater	50
Bessie Slater	50
Emma George	1 00
Blanche Walker	1 50
Jetta Walker	1 00
Katie Taggart	2 75
Fred. Taggart	1 50
Georgia Taggart	1 50
Lizzie Scott	4 00
Ida Scott	6 00
Sadie Scott	8 00
Maggie Wallace	2 50
George Slater	50
Lizzie Thompson	2 50
Maggie George	1 00
Dell Walker	1 50
Slater Walker	1 00
Ray Taggart	2 75

Will Taggart.....	\$1 50
Howard Brice.....	1 00
Jennie Scott.....	2 60
Howard Scott.....	3 00
Harry George.....	1 00
Walter Scott.....	5 00
Cora Scott.....	2 00
George R. Thompson.....	1 50
Jennie M'Burney.....	2 00
Ralph George.....	1 50
Howard George.....	1 50
Reed M'Burney.....	25
Wilbur M'Burney.....	50
Blanche George.....	2 00
Jennie and Willie George.....	2 00
A Friend of Missions.....	2 25

There has come into my hands, of the above, for use in the Indian Mission, \$62.35.

Lizzie Thompson.....	\$2 50
Howard Brice.....	1 00
George Thompson.....	1 50
Elmer M'Burney.....	5 00

I have received the above \$10.00; \$5.00 of it for special work and \$5.00 for the church.

MERCER.

Loyd and Harold Thompson.....	\$ 25
Maggie and Annie Crowe.....	51
Myrtle Ramsey.....	90
Lillian Allen.....	2 00
Clara and Bertha Rodgers.....	1 00
Maggie Allen.....	1 00
Raymond Allen.....	25
Ava Allen.....	1 00
Grace Thompson.....	15
John Earle Smith.....	25
Willie Ramsey.....	40
Jennie Rodgers.....	1 00
Sarah Shannon.....	10
Wirtie Rodgers.....	1 80
Myron Allen.....	50
Claude Allen.....	25

All of this, amounting to \$11.36, came to me to be used in the Indian Mission.

NEW GALILEE.

Nannie Caskey.....	\$1 25
Maggie Young.....	1 00
Maude M'Anlis.....	1 00
Willie Wylie.....	1 00
Frank Wilson.....	2 00
Myrtle M'George.....	50
Helen L. Porter.....	2 55
Mamie Caskey.....	1 00
Maggie Boggs.....	1 00
Maud Booth.....	20
Zilla M'Geehan.....	5 00
Clara M'Anlis.....	1 00
Grey Caskey.....	1 00

Wallace M'Anlis.....	\$ 44
Olive M'George.....	25
Charlie M'Geehan.....	50
Paul M. Porter.....	2 55
Florence Mitchell.....	5 30
Bessie M'George.....	1 00
Grace Strowbridge.....	25

Received the above \$28.79, to be used in the Indian Mission.

Allen M'Fall, of Allegheny.....	\$2 00
Willie Reynolds, of Mansfield.....	1 00

CENTRAL ALLEGHENY.

James Black.....	\$1 00
S. E. Gemill.....	1 05
Mrs. Robert Aiken.....	1 25
Mrs. L. M. Henry.....	1 05

Of the above \$2.25 came to me for use in the Indian Mission.

BELLE CENTRE.

Robert M. Rambo.....	\$ 25
Ira A. Rambo.....	25
M. Lucille Rambo.....	30
J. Walter Liggitt.....	50
Willie E. T. Rambo.....	25
Torrence C. Rambo.....	65
Jennie G. Liggitt.....	50
John Thomas M'Kelvy.....	40

Of the above \$3.00 came to me for use in the Indian Mission.

NORTHWOOD.

Earl Lynn Johnston, }.....	\$4 20
Harry E. Johnston, }.....	
Bertha Patterson.....	1 50
Lizzie Dunlap.....	1 05
Merna Patterson.....	1 50

Of the above \$4.05 came to me for use in the Indian Mission.

NEW RICHLAND S. S.

Ned and Mamie M'Clure.....	\$1 50
Mary Anderson.....	50
Blanche Rose.....	10
Anna Scott.....	50
Clara Watson.....	20
Frank Rose.....	10

Of the above \$2.90 came to me to be used in the Indian Mission.

Mary M'Fall, of Somerset, Nova Scotia.....	\$6 86
Robbie M'Fall, of Somerset, Nova Scotia.....	1 00

WILKINSBURG.

Maggie Boggs.....	\$ 50
Eva Kitchen.....	50

Clara Wylie.....	\$2 00
Margaret Wylie.....	2 00
Laura Boggs.....	55
Charlie Boggs.....	1 10
George Boggs.....	1 10
Bessie Boggs.....	20
Samuel Kitchen.....	50
Tillie Boggs.....	65
William Wylie.....	2 00
Lida Gibson, } Mary Ann Gibson, } Thomas Gibson, }	3 25
Annie Boggs.....	20
John Tomb.....	1 00
Burton Tomb.....	1 00
Annie Etter.....	5 00
Nannie Kitchen.....	50
Cash.....	2 00
Laura Newell.....	1 00
Harman Newell.....	1 00
Maggie Ward.....	1 00
Bert C. Haslett.....	1 00
Frank Tomb.....	1 00
Mary Moffitt.....	1 00
Mrs. E. M. George.....	3 00
Lottie Myers, (for Indian Mission).....	1 60
" " (for Alaska Mission).....	1 00
Anna Marie Newell.....	1 00
Jennie Ward.....	1 00

Of this amount, \$32 05 came to me for use in the Indian Mission.

BEAVER FALLS.

Bessie F. M'Anlis.....	\$1 00
Charles Paisley.....	1 00
John Culbertson.....	2 50
Mable Vorhauer.....	2 04
John Agnew.....	50
Lizzie Simms.....	2 00
Retta Slater.....	2 00
Lizzie Culbertson.....	2 50
Lulu M'Knight.....	50
Maud George.....	8 00
Mrs. Fife.....	30
Lulu Dodds.....	1 35
Harrold Dodds.....	1 55
John Coleman.....	2 15
Anna Patterson.....	1 25
Melissa Dodds.....	50
Grace George.....	3 00
Charles Aiken.....	20
Nettie Haustman.....	30
Carrie B. M'Kaig.....	1 25
Howard M'Anlis.....	2 00
Willie Sterling.....	1 55
Ruth George.....	3 00
Jennie Agnew.....	2 00
Mary White.....	1 00
Emma Quay.....	50
" " (for Nat. Ref.).....	50
Sarah Simms.....	1 00

Anna Lossing.....	\$ 30
Sue Culbertson.....	55
Eleanor Dodds.....	1 00
Rutherford Glover.....	1 25
Mrs. George.....	1 00
Bertha Paisley.....	1 00
Lilly Patterson.....	1 25
Stella Slater.....	2 00
Willie White.....	1 00
Clarence Dunlap.....	2 00
Paul Coleman.....	30
Anna J. Bole, and mission class of six.....	10 00
Melissa and George Bole, (for Southern Mission).....	1 50
Lizzie Dodds, (for Mersine Mission).....	2 42

Of the above, I have received \$43.69 for the Indian Mission; 50 cents for Nat. Ref., and \$1.50 for the Southern Mission; and I send the amount of the last two items to the Treasurer to-day.

SHARON.

Mrs. John Black.....	\$ 50
Pearl Martin.....	1 50
Alice M'Keown.....	25
Alma M'Keown.....	25
Tilly M'Elhinney.....	2 00
J. French Carithers.....	1 22
Cora, Laura, Wilbur and Nellie Kilpatrick..	3 00
Emma Reed.....	2 50
Ora Robb.....	2 50
Lulu M'Donald.....	1 25
Delber Elliott.....	3 00
Eda Milligan.....	1 50
Mrs. Mary J. Henderson.....	1 25
George, Melville, Emma, Ella and Charley Edgar.....	5 23
Anna M'Clurkin.....	1 00
Alfred Kilpatrick.....	1 00
Elsie M'Elhinney.....	50
Ernest Allen.....	55
Minta Allen.....	20
Vida Cathcart.....	7 50
Lena M. Baird.....	1 05
Harry M. Hutchison.....	6 50
Frank Carithers.....	2 50
Ernest Patton.....	1 06
Merril W. Baird.....	1 30
Ola Martin.....	1 50
Samantha M'Keown.....	1 02
Roy M'Keown.....	30
Lois Willson.....	1 50
Winnie L. M'Elhinney.....	2 25
J. Wilson Reed.....	25
Robbie Robb.....	50
Fred. M'Elhinney.....	50
Eva Burns.....	1 50
Walter M'Elhinney.....	1 70
Letitia Henderson.....	1 50
Josiah Henderson.....	1 25
Mildred M'Clurkin.....	30

Maggie M. Kilpatrick.....	\$1 00
Mary Allen.....	1 71
Frank Allen.....	40
Emma Kennedy.....	1 00
W. W. Milligan.....	1 00
Adeline Luty.....	2 25
Charley Carithers.....	2 25
Maggie Carithers.....	2 60
Mrs. Anna Armour.....	2 00
Mattie Gault.....	50
Robbie Willson.....	1 00
Amy Folger.....	50
Maggie Gault.....	50
Samuel R. M'Clintock.....	55
Della, Clifford, Lela and Charley Kilpatrick.....	4 50

Of the above, \$78.19 has reached me for use in the Indian Mission.

Frank Carithers.....	\$1 68
Ernest Patton.....	2 28
Charlie Carithers.....	1 67
Maggie Carithers.....	1 60

I have received the above \$7.23 to help build the church.

For the Cyprus Mission :

Ray M'Elhinney.....	\$2 00
Harrold M'Elhinney.....	75

For Chinese Mission :

Mrs. T. P. Robb.....	\$1 00
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For Foreign Mission :

Willie M. Robb.....	\$1 00
Mattie Wilson.....	1 50

For Southern Mission :

Elsie M'Elhinney.....	\$ 50
George Milligan.....	1 00
Mary E. Willson.....	1 70
W. W. Milligan.....	50
Madge Milligan.....	1 00

I send to-day to the Treasurer :

For Cyprus Mission.....	\$2 75
Foreign Mission.....	2 50
Chinese Mission.....	1 00
Southern Mission.....	4 70
Mary Carithers, (for the new church).....	\$3 00

NEW CASTLE.

Luella M'Clelland.....	\$ 40
Mont. Hunter.....	70
James and Willie Black.....	80
Annie Snyder.....	17
M. J. English.....	1 00
Julia Elliott.....	1 25
Robbie, Ethel and Ella Stoner.....	50
Nanna Pattison.....	1 35

Bert Pattison.....	\$ 60
Mary Crozier.....	25
Hugh Speer.....	1 00
Belle M'Clelland.....	50
Clyde Snyder.....	45
Nellie Snyder.....	73
Raymond Stevens.....	50
Mary Pattison.....	30
Renwick Laird.....	18
Harry Bryam.....	35
Edith Leslie.....	70
John Pattison.....	20
Charlie Echols.....	15
Edwin Speer.....	1 00
John M'Clelland.....	50

Of this, \$15.00 came to me to help in building the church.

For Southern Mission, (acknowledged in April

HERALD OF MISSION NEWS):

Minnie Speer.....	\$1 00
Sallie Pattison.....	1 00

SPARTA.

Mary Miller.....	\$3 60
Sadie Faris.....	25
Finley Faris.....	2 51
Anna Houseman.....	2 00
Lizzie and Aggie M'Iroy.....	50
Anna Culley.....	05
Nora Miller.....	2 60
Lizzie Faris.....	30
Anna Wilson.....	1 50
James and Robbie Hayes.....	3 80
Katie Hunter.....	50

Received the above \$17.61 to help build the chapel.

QUINTER.

Jennie M'Elroy.....	\$5 00
Mabel M'Elheny (special).....	1 00
Juvenile Aid Soc. of Slippery Rock.....	5 00
Mercer S. S.....	5 00
S. S. per Mrs. Janet M'Queen.....	5 00
Y. P. S. C. E.....	21 15
Maggie Ferguson, Bono, Ind.....	5 00
James M'Burney, Miller's Run.....	25 00
Mrs. Anne Reed, Mt. Jackson, Pa.....	1 00
Londonderry L. M. S.....	6 00
"A Friend," Larned, Kansas.....	3 00
Thomas Reid, Superior, Neb. (special).....	2 00
Mrs. Martha Jordan, Mercer, Pa (special).....	5 00
Y. P. Indian Association of Allegheny, Pa.....	30 00
A Friend.....	10 00
Mrs. Jane Reed, Sharon, Iowa.....	20 00
Mr. & Mrs. A. F. Carithers, Sharon, Iowa.....	100 00

Which makes the total amount that has reached me direct, for use in the new church building, \$794.14.

TO CONGREGATIONS

That will not use the Revised Psalter:

Through somebody's mistake we have in stock a few sheets of

THE OLD VERSION OF THE PSALMS.

These we offer, for a few weeks, at the following rates :

At least 50, bound in Cloth,	15 cents a copy.
“ “ in Paper Covers,	10 “ “
Under 50, bound in Cloth,	17 “ “
“ “ in Paper Covers,	12 “ “

The only defect in this book is that it has the title page and preface of the Revised Psalter.

Send in your orders with money, and we will fill them as fast as the sheets can be folded and put into covers.

Purchasers must pay expressage and postage.

R. M. SOMMERVILLE,

126 W. 45th St., New York City.

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John G. Paton, Missionary to the New Hebrides.

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“The appearance of another edition gives occasion for fresh words of welcome for what has become a Christian classic since its earliest issue in 1880. Few of current publications that are sold by thousands upon thousands have in their pages the import and the fascination that stamp nearly every page in these.”—*Christian Union*.

The Ainu of Japan.

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